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"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

No. 18.

NEW-HAVEN, SATURDAY, OCTOBER 2, 1824.

VOL. IX.

## CHOCTAW MISSION.

FROM THE MISSIONARY HERALD.

MAYHEW.

The following general statement is made by Mr. Hooper, teacher of the school, at the close of a communication dated July 1, 1824.

Many of the scholars have taken a very lively interest in their studies, during the present term, and have made very gratifying proficiency.

The two highest classes have been required to commit to memory a given number of verses every evening, from Matthew's Gospel.—A part of the Sabbath was spent in the same way. So anxious were they to excel in this exercise, that they might often be seen taking their food and committing their lessons at the same time. They would sometimes recite twice as much as they were required to do.—In this way, during the season of long evenings, a large proportion of these classes recited from 20 to 25 chapters, many hymns, lessons containing words and phrases in Choctaw and English, and a variety of pieces from other books. Several, who were further advanced than their class-mates, recited Matthew's Gospel once, and half of it a second time. These, and some others who best understood English, were taught geography a part of the evening, by Mr. David Wright. Ten studied geography. All Cumming's questions on the map of the world were recited twice in these evening exercises. Having committed and recited their lessons in geography, they retired to their sleeping rooms, and committed sometimes twenty verses before going to rest. During several weeks in the winter and spring, the two highest classes attended to penmanship, under the tuition of Mr. Wright one hour each day.\*—Some acquire this art with uncommon ease.—The boys generally have succeeded better in other branches, than in arithmetic. None have proceeded further than the Rule of Three.

A great majority of Choctaw names, so far as we have been able to judge, have some re-

\* Mr. Wright commenced a residence, at a new establishment near Capt. Folsom's, about the end of May.

ference to the act of *killing*. All these have their termination in *tub-bee*, *nub-bee*, *ub-bee*, *hub-bee*, or *chub-bee*.† The primary reference was doubtless to killing men in war, the secondary to killing animals in the chase. Distinction in either of these ways is an object of great ambition with almost all savages; especially is distinction for killing men the highest glory. The time is drawing to a close, however, in which this distinction can be gained by the American Indians. The power of the whites is so predominant, that Indian wars will not be permitted, in any part of our continent, many years longer. It has long been the boast of the Choctaws, that they have not shed the blood of white men.

As to complexion, the same diversity is apparent among Indians as among ourselves.—Some of the full Indians are so light, that, if protected from the weather as much as the people of our own country, they would not differ many shades from a dark Englishman.

## SOUTH AMERICA.

BUENOS AYRES.

From letters dated at the close of May, and received by the Corresponding Secretary, it appears that the exertions of Messrs. Brigham and Parvin are still attended with very encouraging success.

In the month of February, Mr. Parvin issued proposals for opening an Academy, with recommendations from Mr. Rodney,\* our Minister to the government of the country, and two other highly respectable gentlemen. In the course of two months, the school increased to about 20 scholars, chiefly natives of the city and sons of influential men. The principal object of attention in the Academy, during that time, was the English language, which, from the great influx of English people and English books, is rapidly increasing in importance to the Buenos Ayreans. The English New Testament was one of the class-books. The avails

† Since the above was written, we have observed one instance, in which the name begins with *ub-bee*.

\* We learn, from a more recent arrival, that Mr. Rodney died suddenly on the 10th of June.



of this institution are considerably more than equivalent to Mr. Parvin's support.

A Sabbath School for Protestant children has, also, been established, in which there were about 20 scholars, who appeared to take much interest in the exercises, and made very commendable progress in the acquisition of religious knowledge. Some of their friends often attended to animate them, and at the close of each month rewards were bestowed consisting of tracts, sermons, and copies of this work.

Religious worship has, moreover, been commenced at the house of a pious English friend. There Messrs. B. and P. preach on the Sabbath, and hold every week one or more evening meetings. Their congregation is gradually increasing.

They regard their field of usefulness as extending every day; and are not without strong hopes, from the rapid increase of intelligence in the community, that a free toleration of religion, such as exists in this country, will be proclaimed before many years. In Buenos Ayres there is considered to be between 3,000 and 4,000 Protestants.

Mr. Brigham expected to cross the mountains into Chili, during the present autumn—the spring season on that side of the Equator. But previous to crossing them, he proposed spending a little time in Cordova and Mendoza.

### EPISTLE OF THE YEARLY MEETING OF FRIENDS.

Extract from the Epistle of the yearly meeting of Friends, held in London between the 19th and 27th of May, to the quarterly and monthly meetings in Great Britain, Ireland and elsewhere:—

Our progress in the way to the kingdom of Heaven is greatly aided by maintaining an habitual quietude of mind, whatever be our circumstances in life: not by a disuse of the talents entrusted to us, nor by a state of mental indolence, but by having our thoughts brought into captivity to the obedience of Christ, the only sure refuge and resting place of the righteous. Be engaged, then, dear friends, by patience, and watchfulness unto prayer, earnestly to seek after a settlement upon this rock, a stability in the truth, from which you may not be shaken.

And we are at this time, anxiously, yet affectionately, concerned to warn all our beloved brethren to guard against some of the obvious temptations of the present day. Speculations of any kind which may seem to hold out the prospect of a rapid accumulation of wealth, greatly endanger that tranquility of mind to which we have alluded. They often involve in perplexities which disqualify us for exerci-

sing a patient dependence upon Him from whom cometh our strength. They are very apt to lead us into acts unbecoming the character of upright men, and in some cases their effects are deplorably felt by innocent sufferers. They expose to the danger of violating our religious testimonies to the simplicity of the Gospel of Christ; they often arise from the love of money, and encourage that eager pursuit after riches, which is inconsistent with the character of a people who believe in the necessity of being redeemed from the spirit of the world.

We are aware that many of our dear friends may at the present time, in seeking for a fair means of gaining a livelihood, and in the regular conduct of their outward concerns, be subjected to peculiar difficulties. In the competition of trade they may be tempted to do that which endangers their own peace of mind, and disturbs the harmony of society. We would tenderly counsel all these, whilst they cherish a disposition to honest industry, to let their wants be few; to keep to habits of moderation and economy, but at the same time abhorring covetousness; and, above all, so to live and so to act, that they may be able to place a humble reliance on the blessings and care of the Almighty, and to follow the exhortation of the apostle: "in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God." And we desire that a Christian example in others, who are not subjected to the same difficulties, may strengthen them in these good resolutions.

In contemplating the temptations incident to human life, our thoughts are again turned to the responsible situation of parents and others who have the care of children. Much depends, under the divine blessing, upon the early formation of character. We, therefore, earnestly recommend to all who have the charge of youth, to embrace the first opportunities to instil in their tender and susceptible minds correct principles of piety and virtue; in reverent fear to speak to them of Him who made them, and of Him who died for them; and to turn their attention to the discoveries of the Spirit of Truth. It is of great importance that every endeavour should be used, in love, to check the evil propensities of their nature, to control their will, to induce habitual reverence for God, and for the solemn truths of the Gospel, and to lay the foundation of that humble faith in redemption through Christ, and in the teaching of the Holy Spirit, which we believe to be the basis of the Christian edifice.

Calmness and firmness on such occasions, and indeed in the daily occurrences of life—precepts enforced by constant example—are well calculated to command respect, and to give the most beneficial effect both to restraint and counsel. When true parental love, regulated by the love of Christ abiding in the heart,



is thus exercised, it often produces obedience and corresponding love in the child. In this parental love, a watchful care is maintained with regard to his associates; and this dangerous avenue to evil is sedulously guarded.—On the same principle, the attentive parent will exercise a diligent care, that the minds of his offspring are not contaminated by the perusal of such books as would induce a disregard for the tender visitations of divine love, or a disrelish either for the truths of holy Scripture, for the society of good men, or for the narratives of those who, through the power of redeeming love, have been prepared to enter into eternal rest. Thus we may see that which is of the world leadeth unto the world, whilst that which is of God leadeth unto God.

Although we do not find it to be our place now to allude severally to those Christian duties which annually claim our attention, we have not been unmindful of their importance. Among other testimonies which we believe ourselves called upon to bear to the purity of the Christian dispensation, is that against the payment of tithes and all other ecclesiastical demands. The amount of the sufferings of our friends, in Great Britain and Ireland, on this account, as reported to this meeting, including the charges of prosecution and restraint, and a few demands of a military nature, is upwards of 13,900*l*.

Whilst our attention has been more especially turned to the religious welfare of our own Society, we have observed with pleasure, in our usual exchange of Epistles with our dear friends of Ireland, and of the various yearly meetings on the American Continent, that they also are interested for the prosperity of truth, and that the state of the descendants of the African race, and that of the Indian natives, have respectively claimed their sympathy and excited them to active benevolence on their behalf.

The Slave Trade, with its inseparable horrors, and the gradual but total abolition of slavery, continue to be objects of deep interest in our view, and although we have not found it to be our duty, as a religious body, to be frequently appearing, by any public act, as advocates of humanity and justice, we would again commend injured Africa and her offspring to the commiseration of every one among us.—And we warmly desire that the moral and religious improvement of every class of our fellow men, and the alleviation of their sufferings and distress, may ever obtain that aid and sympathy, which, in the unlimited love of the Gospel of Christ, should be extended towards the whole human race.

#### CIRCULAR.

“Remember the Sabbath day to keep it holy.”

In this day of the lamentable declension of vi-

tal piety; of the open and increasing profanation of the Sabbath, the Presbytery of Onondaga deem it their indispensable duty to send the following address, in a *Circular*, to the churches within their bounds.

*Christian Brethren*—Of all the divine commands, none is more important, obligatory and useful, than that which enjoins the weekly Sabbath. One seventh part of time was separated and sanctified, immediately after the creation, by God himself, to be observed as a day of holy rest, and employed in devout meditations on the being and perfections of God, and on the wisdom and wonders of his providence—in social religious duties, both public and private—and in preparing the heart, by the teachings and influences of the holy spirit, for the enjoyment of God in this world, and for the sublime and spiritual entertainments of the world above.

As a *moral precept*, the Sabbath is equally binding on the heart and conscience of the whole human race. It is a part of that law, which was written with God's own *finger*, on tables of stone. It is a *perpetual* sign, between God and his people, and as useful, as important, and as necessary to the Gentile as to the Jew, under every dispensation.

In its first institution, it was intended to be a rest from secular labour and recreations, and to be devoted to the special service of God. And its nature and design remain unaltered.

Considering therefore the sanctity, utility, and dignity of the Sabbath—that the same great, holy and awful Being, who has said, ‘thou shalt have no other gods before me’—‘thou shalt not make unto thee any graven image’—‘thou shalt not take the name of the Lord thy God in vain’—has also said ‘remember the Sabbath day to keep it holy: six days shalt thou labour and do all thy work, but the seventh is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates;’ we are bound to treat this institution with the utmost respect, and to view the profanation of it as a serious and alarming evil.

The fourth command was dispensed by the same Supreme Lawgiver, and sanctioned by the same divine authority as the other *nine*—and its promulgation was attended with the display of the same awful majesty, and with the same thunderings, and lightnings, and voice of a trumpet, and shaking of mount Sinai. And therefore the obligation of this is as great, as sacred, and as *perpetual*, as that of the other precepts of the moral law. Of course, he who profanes the Sabbath of the Lord, and lives in the neglect of its duties, exposes himself to all the denunciations of divine wrath, threatened to the impenitent.

In view of this interesting subject—of the commands, instructions and warnings, given by God to his ancient covenant people, and of the terrible calamities which he often inflicted on them for *sabbath breaking*, we deeply lament, that the sabbath is so frequently, so openly, and wickedly violated, in our own day, and within the bounds of our Presbytery. *Visiting, travelling, laboring, buying and selling, attending to amusements and recreations, frequenting taverns, and groceries, and abstaining from the worship of God, in his*



sanctuary, on this holy day, are among the prominent and growing evils of the times. These remarks contain no unjust reflection, on the morals of community. Every sabbath, we may see in various directions, waggon loads of visitors—we may observe people laboring in their fields, or in their shops; and may hear in many places, on the sabbath, even in time of public worship, *the horn of the stage coach, or the bugle of the packet boat.*

But this is not the whole, nor the *worst part* of the painful story. We have to confess and lament, that professors of religion, members of our churches, are among the number of *sabbath breakers*. Duty imperiously calls upon us to state, that some of our professors are known to make needless visits on the Lord's day, to labor in their fields, *to be deeply concerned and interested in those companies, whose servants, and horses, and coaches, and packet boats, are either travelling on the turnpike or sailing on the canal.*

Brethren, these things ought not so to be. Professors of the pure religion of Jesus, ought to set better examples. They are specially bound to *hallow* the sabbath day. They ought to do no work thereon, neither their son, nor their daughter, nor their man servant, nor their maid servant, nor their cattle. And they ought not *to be concerned, nor to have any interest in any occupation, where the sacred duties of this day, are violated, by those employed.*

And we feel it a duty, which we owe to the great head of the church, to our own consciences, to the church, and to those who have been, or are now, transgressors of the divine law, in relation to the sabbath, to call upon them to pause—to consider their ways, and to repent. And we deem it our duty to enjoin upon all the officers in our churches, to enter immediately a process of discipline against all, or any of their members who have in any manner, trampled upon the authority of God, by violating the duties of the Lord's day. For we are firmly in the belief, that no person, who is a sabbath breaker, or *who is concerned and interested with persons who are sabbath breakers*, ought to retain a *standing* in the church. In this belief, we feel ourselves justified, by the word of God, and by the resolutions of the General Assembly of our church, particularly by the following, passed in 1819, viz.—“Resolved, that it is the decided opinion of this assembly, that attention to worldly concerns on the Lord's day, farther than the works of necessity, and mercy demand, is inconsistent, both with the letter and spirit of the fourth commandment—and consequently, *all engagements in regard to secular occupations, on the Lord's day, with a view to secure worldly advantages, are to be considered inconsistent with christian character—and that those who are concerned in such engagements, ought not to be admitted into the communion of the church, while they continue in the same.*”

We, therefore call upon the *Ministers, Elders, and Churches*, within our bounds, to awake to this subject, and to labor diligently to remove the evils complained of, and faithfully to hallow the sabbath day. We entreat you to consider how intimately, the honor of God is connected with this subject—how necessary the due observance of the sabbath, is to the regular maintaining of public worship, and to the observance of all religious order—and how fatal the profanation of this day

will be to the welfare of the rising generation, the prosperity of the church, and the best interest of the state.

Believing that “the sabbath was made for man”—for his benefit and happiness, as well as for the honor of God—that it is a lovely and precious institution; “a delight, the holy of the Lord and honorable;” a day in which we should “not do our own ways, nor find our own pleasure, nor speak our own words;” we cannot bear to see it dishonoured and neglected. We cannot endure the inevitable decay of vital religion, and the certain prevalence of all manner of wickedness, which would attend the general profanation of this day. It appears to us a dreadful evil, that *men, through the love of gain, and of pleasure, should profane this sacred institution—and, hereby expose themselves to the wrath of Heaven.*

We, therefore, press you, by every thing sacred—by the authority of the great and eternal God—and by the joys and woes that never end, to sanctify the sabbath day, and to cause it to be sanctified by others, as far as your examples, your authority, and your influence can extend.

By order of the Presbytery,

IRA OLDS, Moderator.

Pompey, Sept. 3, 1824.

#### FREE SCHOOL SOCIETY.

NEW-YORK, Sept. 11.—The exhibition witnessed by Gen. LA FAYETTE yesterday morning, although not attended with any thing very rich or splendid, was one of the most appropriate and interesting that could have been devised, as well for the inhabitants as for himself. It is not sufficient for a stranger visiting this country, that he should see a display of the wealth and power of the nation, and the various signs of its progress in influence and happiness; but it is necessary also to exhibit some evidence that these blessings have been secured, and are to be handed down to posterity. Our institutions for diffusing useful learning among all classes of the community, therefore, are deserving of high consideration, and must be regarded as an essential part of that system on which the continuance of our form of government depends.

Frequent mention has lately been made of the exhibitions of children in another part of the country, and it has every where been considered as particularly interesting and appropriate. No place however in the U. S. can exceed New-York in such an exhibition, if we regard the good management of the schools, nor equal it, if we refer to the extensive, real advantages they produce.

With a desire of exhibiting to Gen. LA FAYETTE the useful institutions in which they feel so warm a concern, and to which they have long devoted their attention and labours, the trustees of the New-York Free School Society introduced him, yesterday morning at eleven o'clock, to their School in Greenwich, which bears the title of number three. The number of scholars present was about 850, the part, about 550, being boys. A number of ladies and gentlemen were also present.

On entering the girls' room, the children rose; and before the instructors proceeded to exhibit the proficiency of their pupils in the various branches of their education, the General was addressed by Leonard Bleeker, Esq. in an appropriate speech,



containing a brief account of the objects, tendency, and success of free schools in New-York. He stated that the number of children now belonging to these institutions is between four and five thousand; that only those are admitted whose parents are too poor to support them at other schools; that they are required to be kept clean and decently dressed; and after receiving an education in the useful sciences and fundamental principles of the Christian religion, are placed in situations where they may acquire some trade or profession for life. The reply of the General was brief and pointed: He said that it gave him great pleasure to witness the operations of institutions so admirably calculated to enlarge and secure the happiness of the nation, and to improve the moral and social condition of the world. If any thing further, he added, were necessary to recommend the system of universal instruction, it would be, that in other parts of the world the most powerful exertions are making to crush and destroy it.

In the other room a little boy, 5 or 6 years old, was appointed orator of the day; and on being introduced to the stage, addressed General LA FAYETTE in a speech of some length, thanking him in the name of his school-fellows, for appearing among them. He had heard of WASHINGTON, and now for the first time saw one of his associates and friends—one of those to whom are due the independence of this country, and the establishment of such institutions as secure the happiness and the moral and intellectual improvement of the poor as well as the rich.

After various exercises calculated to show at once the system and the excellent management of the school, the General was conducted to the school-house in Mulberry street, where he found about 600 scholars, male and female, belonging to both the African free schools in the city. Here he was presented by Mr. Bleeker with a certificate of membership conferred on him by a vote of the Society. One of the little boys then addressed him in a short speech, and concluded by saying, that while they looked upon him as a champion of America, they also recognized him as LA FAYETTE, the friend of African emancipation.

The appearance and behaviour of the pupils of this school were such as to merit the most flattering comments, and highly to gratify the spectators; but time will not permit us at present to enlarge upon the subject.

While preparations were making to arrange the scholars of the different schools in the Park, the General accompanied as before by the Trustees, several members of the Corporation, &c. paid a visit to the New-York Hospital, where he had an opportunity to observe the order and neatness preserved in the wards of that valuable institution, the tasteful arrangement of the other apartments and of the grounds, as well as the agreeable and healthful situation of the building. He then returned to the City Hotel for an hour, while the Instructors of the Free Schools were assembling their pupils.

And there they came with their gay little regiments from different parts of the city, marching down the different alleys of the Park in excellent order, arraying themselves in double lines, by classes and schools, under their own monitors and instructors. They extended in close ranks from the main entrance of the corner of Broadway and

Chatham-street, far off on either hand to the opposite end of the Park, presenting banners of various devices corresponding with their divisions into schools, and exhibiting an innocent little army of about 4000!

To review this peaceful array, General LA FAYETTE entered the eastern gate and proceeded through the whole length of the line, presenting his hand to the instructors and instructresses as he passed, saluted by the children from time to time by clapping their hands, while he frequently returned their congratulations by smiling and bowing to the ranks of his little friends.—[*Daily Adv.*

### SHORT SERMON.

PHIL. IV. 6, 7.—“Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

How much of the kindness and benevolence of God may we discover, even in the commands and precepts of his word! There is nothing in their nature, but what conduces as much to our present happiness, as our future welfare: and again and again we are brought to this remark—that to be holy is to be happy. “Be careful for nothing.” Who would not wish to be freed from care? Can there be a greater bane to our enjoyment, than an anxious, fretful frame of mind? Do we not see every day, that where people give way to it, every thing in the whole world fails to make them happy? They may have riches, health, and every earthly good; but all is blasted by this disordered state of mind—all is viewed through a dark medium, and they are strangers to peace. This you are ready to allow: but still you ask, “how is it possible to go through a world of care without care? Trials must befall us. Families must prove unceasing sources of anxiety. The bustles of the world must distract us; and in a thousand different ways, we must daily feel the temptation to be careful.”—True, this will ever be the case. I am not saying that we can remove the causes of care. But with such a passage of Scripture before me as our text, I must believe, that we can rise above them, and amidst them all, be careful for nothing. What then is to be done? Why, as soon as ever a cause of care befalls us, we must pray: not in a murmuring, melancholy frame of mind, as if we were dealt hardly with, and had lost our all; but “with thanksgiving.” Not so absorbed with our present troubles, as to forget our past mercies; but feeling, that whatever may be the burden now laid upon us, the blessings still continued are far more and greater than we deserve. In this thankful spirit, we must by prayer and supplication make known our requests to God. We must open our hearts—tell our sorrows—acknowledge our weakness—be thankful that we have “the shadow of a great rock in a weary land;” and in the exercise of lively faith, make the Most High God our refuge. And by so “calling upon the Lord in the day of trouble,” we shall enjoy the fulfilment of the promise “I will deliver thee.” If we thus “cast our burden upon the Lord,” he will “sustain us.” By this line of conduct, we make a transfer of our burden to the Lord. We roll our cares upon him, who has undertaken to carry our sorrows as well as sins; and it is our privilege and our duty to leave them there; res-



ting assured, that our Redeemer will support us under their pressure, and turn them all to good account. And thus referring the matter to God in prayer and faith, what will be the result? "The peace of God, which passeth all understanding, will keep our hearts and minds through Christ Jesus."

Will keep our hearts and minds. The word means, will garrison and protect them from approaching foes. Cares may come against us; but by prayer we have sought shelter in our strong-hold. Our God, to whom we have looked, will compass us, as with a shield. Storms may blow around us; the billows may swell against us; but fixed on the rock of ages, we can smile at their fury. There is peace within. Peace, from the conviction that God is with us, and our reconciled God and Father in Christ Jesus; that he will never leave us, nor forsake us; and that he is engaged in covenant love to make all things work together for our good. Beware then, christian readers, lest your hearts be overcharged with the cares of this life. It may cause you some bitter reflections hereafter, that you have spent your days, like Martha, careful about many things, when both the duties and the privileges of the Gospel called upon you to be careful for nothing. Beware how you suffer yourselves to pore over your troubles. Follow the examples of Hezekiah, who in his trouble, instantly went to the throne of grace, and spread the threatening letter before his God. Oh! suffer not a trouble to dwell one moment upon your mind, lest it beget care. Part with it at once. Transfer it to him, who so kindly and tenderly invites you, saying, "come unto me, all ye that labour and are heavy laden, and I will give you rest." This is no hard command. Only obey it, and the God of peace shall be with you. Only come to Christ in faith, and you shall enter into rest. And may the Holy Spirit, which can alone work in us both to will and to do, be vouchsafed to strengthen our weakness, and guide our feet into the paths of pleasantness and peace!

FROM THE MONITOR.

### ON QUENCHING THE SPIRIT.

"My children," said the old man, "few will be the words of your dying father. I wish them to sink deep into your hearts." Then raising himself a little in his bed with a degree of strength which he had not been able to command for several of the last weeks of his sickness, he proceeded—

"When young I enjoyed religious privileges and was the subject of occasional serious reflection. When just entering my sixteenth year, religious impressions were made on my mind with unusual force. I seemed to hear a voice continually saying to me *seek religion now*. I was unhappy; my former amusements lost their relish. Still I was not willing wholly to relinquish them, and obey the voice which urged me to seek religion immediately. One day, after much reflection, I deliberately promised to God that as soon as the season of youthful amusement was past, I would give myself to religious pursuits. My anxieties immediately left me; I returned to my amusements, and the whole subject was soon forgotten.

"When at twenty-five, the monitory voice re-

turned, reminded me of my promise, and again pressed upon me the importance of eternal things. Though I had not thought of my promise for years, I acknowledged its obligation, but an immediate fulfilment seemed more impracticable than it did nine years before.

"I vowed with increased solemnity, that when the cares of a rising family should subside, I would certainly attend to the concerns of religion.

"Again I applied myself to worldly avocations, and soon buried all thoughts of the admonition I had received. At fifty, when you, my children, were diminishing, instead of increasing my cares, this heavenly monitor returned.—"Fulfil your promise, seek religion now," was continually pressing upon my mind. I knew that I had made such a promise, but I felt dissatisfied that its fulfilment should be claimed so soon. I regretted that I had not attended to the subject before, when I could have done it with less difficulty; but such was the extent and pressure of my business that to do it then seemed impossible. The subject made me unhappy, and after much deliberation I sought relief to my troubled feelings by most solemnly renewing my promise to God. When, I said, the pressure of business is past, I will devote my whole attention to a preparation for eternity.

"No sooner had I fixed my mind on this course than my anxieties left me, the strivings of the Spirit ceased in my bosom, and ceased forever.—When sickness warned me of approaching death I sought to fix my feelings on this subject, but it was in vain. There was a gloom and terror drawn around religion at which my soul shuddered. I felt that I was forsaken of God, but it did not move me. I had no love to God, no repentance for sin, nor wish to forsake it. I felt nothing but the sullen gloom of despair—I knew I was in the hands of a justly offended God from whom I expected no mercy, and could ask none. With these feelings I am now about to enter the eternal world. To you my children I can only say, profit by my example—quench not the Spirit—seek religion now, if you would avoid a miserable eternity; put not off the concerns of your souls till—" The sentence died upon his lips; his strength, which had been all summoned to make this last effort, suddenly failed, he fell back upon his bed, and with a groan that seemed to speak the pains of another world, the immortal spirit took its flight from that body which it had inhabited nearly fourscore years, to receive according to that it had done.

This little narrative I had from a grandson of the old man, who stood by his dying bed. He was a minister of the gospel, and dated his first permanent conviction from the solemnities of that awful scene. The descendants of the old man were numerous, most of whom became hopefully pious. Two, who are now preachers, and several others were first awakened by his dying charge.

A few particulars in the last years of this aged sinner are perhaps worthy of remark.

Three years before his death there was a revival in the place where he resided, and the son with whom he lived was a subject of its influence. He made the most violent opposition to his son's religious feelings, and never whilst able to move about the house did he remain in the room during family prayers, nor till his dying hour was a prayer offered in his hearing at his request.



He so studiously avoided all religious conversation, that, from the death of his wife, which was thirteen years previous, he was never known to say a word about his own feelings, till in his dying moments he made the communication above given.

Dear youth, whose eyes may glance over this brief narrative, did you ever feel any anxiety about eternity?—any of the strivings of God's Spirit? If you did, I pray you suffer a word of entreaty from one who desires your everlasting peace.—*Quench not the Spirit.* Say not to the heavenly Messenger when I am old I will hear, lest in old age you lie down in sorrow and despair; lest God should say of you, "he is joined to his idols, let him alone."

It has been my privilege to witness several revivals of religion, chiefly among youth, and there is not one in which I cannot recall individuals who were awakened, and deeply anxious, for a time, but who resisted God's Spirit, and appeared at last to be hardened in iniquity. Few, perhaps, attain that eminence in hardness of heart to which that aged man I have mentioned arrived, but he only who searcheth the heart knoweth how many there are to whom, after repeated invitations of mercy, God says, because I have called, and ye have refused—therefore will I laugh at your calamity, and mock when your fear cometh.

Should you grieve this Holy Spirit, should you provoke him to take a final flight from your bosoms, you would as surely lie down in eternal sorrow as if the pit were already closed upon you.—Seek ye the Lord then whilst He may be found, call ye upon Him whilst he is near, and may the Holy Spirit enable you to seek that you may find salvation, that your souls may live.

XANTHUS.

FROM BURDER'S MENTAL DISCIPLINE.

### IMPORTANCE OF PRAYER TO STUDENTS AND MINISTERS.

"A man can receive nothing, except it be given him of God."—What success then can the Christian minister be warranted to expect, either in his studies, or in his visits, or in his public discourses, unless he devoutly and earnestly seek the blessing of Him on whom all depends? How mistaken then, and short-sighted are the views which would lead him to depend much on his intellectual efforts, and little on his devotional exercises—which would induce him to prolong the former, by unduly curtailing the latter. Although we are not to be heard by the father of mercies by virtue of vain repetitions, yet it is to fervent, persevering, and importunate prayer that spiritual blessings are promised. Might not our prayers be more fervent were our minds and hearts yielded more vigorously, and for a more ample portion of our time, to the devotional reading of the word of God, to the musings and meditations which the Scriptures are calculated to suggest, and to the direct efforts of the heart to enjoy intimate communion with our God? Ought we not to feel the excitement and encouragement arising from the numerous promises which the Scriptures contain, of the gift of the Holy Spirit? Are we not greatly wanting in wisdom, when we do not plead these promises with the utmost ardour of soul, and the most

lively confidence of faith? What was it that gave to the apostles of the Saviour, and to the primitive propagators of the Gospel, their peculiar elevation of spirit, and sanctity of character, and success in exertion? and what was it that produced the eminent piety and extensive usefulness of uninspired ministers of more recent periods, and of our own day, but the copious effusion of divine influences—the unction of the Holy Spirit? Let then the minister of the sanctuary daily and earnestly ask it, and he shall receive it; let him perseveringly seek it, and he shall obtain the heavenly gift; for if we, being evil, know how to give good gifts to our children, how much more shall our Heavenly Father give the Holy Spirit to those who ask him. Let the young minister reflect much on the habits of communion with God, which distinguished David and Daniel and Paul. Let him consult the biography of the most eminent Christians and the most useful ministers.—Let him trace the most admirable alliance and intimate affinity of intellectual effort and devotional dependance. Let him remember, that at one period of his life, the ever-active Luther devoted three hours in the day to the duty and delights of prayer. Let him think of such men as Dr. Cotton Mather, who, in the midst of his arduous engagements as a pastor and an author, retired six times every day for the purpose of communion with God; and although he may not feel the necessity of strictly imitating their example, let him endeavour at least to imitate their devotional spirit.

FROM THE LITERARY AND EVANGELICAL MAGAZINE.

### SIR WILLIAM JONES.

Among those eminent men who are known to the world as friends and advocates of the Christian religion, Sir William Jones is entitled to a distinguished place. In his youth, it seems, he had determined to examine with attention the evidences of revelation; and his candid inquiry terminated, as might be expected, in a full conviction of its truth and divine authority. Of this, both his life and his writings, (though none of them are professedly religious,) afford ample proof.

His habitual piety is further expressed in a short prayer, which he composed during his indisposition in September, 1784, and which is as follows:

"O Thou Bestower of all good; if it please Thee to continue my easy tasks in this life, grant me strength to perform them as a faithful servant; but if thy wisdom hath willed to end them by this thy visitation, admit me, not weighing my unworthiness, but through thy mercy declared in Christ, into thy heavenly mansions, that I may continue to advance in happiness, by advancing in true knowledge and awful love of Thee. Thy will be done!"

On a scrap of paper, the following lines appear: they were written by him in India, but at what period is not known:

SIR EDWARD COKE.

Six hours in sleep, in law's grave study six,  
Four spent in prayer—the rest on nature fix:

Rather,

Seven hours to law, to soothing slumber seven,  
Ten to the world allot, and all to Heaven.



His testimony to the truth and authority of the Old and New Testaments is well known. Lord Teignmouth transcribed it from his manuscript in his Bible :

"I have carefully and regularly perused these Holy Scriptures, and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence and poetry, than can be collected from all other books, in whatever language they may have been written."

The preceding sentiments although they are such as would naturally occur to a believer in the Scriptures, were not necessarily called for, and could have only proceeded from his zeal for the discovery and propagation of truth. This was the fixed object of his whole life, as he has himself declared in the following elegant couplets.

Before thy mystic altar, heavenly truth,  
I kneel in manhood, as I knelt in youth.  
Thus let me kneel till this dull form decay,  
And life's last shade be brighten'd by thy ray ;  
Then shall my soul, now lost in clouds below,  
Soar without bound, without consuming glow.

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 2, 1824.

The expenditures of the A. B. C. F. M. for the year preceding the 31st of August, 1824, were \$54,157 05, and the receipts \$47,483 58.

The Treasurer of the American Society for meliorating the condition of the Jews, acknowledges the receipt of \$744 44 from July 27th to August 6th.

The Treasurer of the American Bible Society acknowledges the receipt of \$2323 12 in the month of August.—The issues from the Depository during the same period, were, Bibles, 575 ; Testaments, 345 : Total, 1,420.

The Rev. JOHN KEYS,\* late Pastor of the Congregational Church in Wolcott, in this State, was installed on the 9th inst. Pastor of the First Congregational Church in Tallmadge, Portage county, Ohio. Sermon by the Rev. C. Pitkin.

### HAYTI.

Benevolent females in Hayti are associating for the purpose of assisting the coloured emigrants from the United States, of whom about five hundred have already sailed from New-York, Philadelphia, and Baltimore, while many more are preparing to follow.

Bishop Chase of Ohio has returned from England, which country he visited for the purpose of raising funds for the establishment of an Episcopal Theological Seminary in his diocese. He has been very successful, as, according to a statement which we have seen, his collections amount to more than £10,000 sterling, or more than \$44,444 44. This sum, with the aid which he may expect to receive in the erection of buildings from the citizens of Ohio, where many of the materials for building are uncommonly cheap, will enable Bishop Chase to lay the foundations of a valuable institution, which we hope will enjoy in a distinguished manner, the blessing of God.

\* Erroneously printed *Theys* in our last paper.

The Canal Revenue for the present season in the State of New-York, as collected in Utica alone, up to the 31st of August, amounts to the sum of \$151,623 55. When that great State shall have been settled throughout, and its lands, as well as those of all the countries bordering on the lakes, are properly cultivated, the amount of Canal revenue must be immense. It will unquestionably be more than sufficient, after the expense of constructing the canal is defrayed, to pay all the expenses of the State Administration, and will enable the government to extend a most liberal patronage to literary institutions of every grade, and, in all the ways in which mere money can do it, promote the happiness and dignity of the people.

The Annual Meeting of the American Board was held in the State-House in Hartford on the 15th instant. In the evening a Sermon was preached in the First Congregational Meeting-House by the Rev. Dr. Austin of Newport, and a collection of \$113 taken up. On the evening of the 16th, a part of the Report of the Prudential Committee was read by Mr. Evarts, and Addresses were made by the Rev. Dr.'s Beecher and Proudfit.

The Rev. Dr. Porter, of Catskill, (N. Y.) and the Rev. Dr. Milledoler, Col. Henry Rutgers, the Rev. Dr. Spring and Eleazer Lord, Esq. of the city of New-York, were unanimously elected members of the Board.

The next annual meeting is to be held at Northampton, Mass. on the third Wednesday of September 1825. The Rev. Dr. Bates is appointed first preacher, and the Rev. Dr. Griffin to preach in case of his failure.

### LA FAYETTE AND THE AMERICAN BIBLE SOCIETY.

The old and the young, all classes and all ages, unite in testimonies of respect and gratitude to La Fayette, and many instances of their manifestation are fresh in the memory of our readers, and are still of daily occurrence. Of these, perhaps no one is more deserving of approbation than that of the children of Catskill, who have contributed One Hundred and Fifty Dollars for the purpose of constituting him a Director for Life of the American Bible Society. A gentleman of Catskill has written to the Agent of the Society as follows :—

CATSKILL, Sept. 18, 1824.

You will be so good as to accept \$150 for the purpose of constituting General *La Fayette* a life director of the American Bible Society, and to present his Excellency, early after his arrival in the city, with a certificate of the manner in which this object has been effected, as stated below.

The children of the village of Catskill to Gen. *La Fayette*.

While the most distinguished civil honours of our country have justly been paid to the friend of Washington, and the champion of Liberty, we ardently pray that our moral and religious privileges may be continued, promoted and appreciated ; and as we are aware that the enlightening, civilizing, and ameliorating influences of the Bible, are the strongest and most efficient means of maintaining the glorious advantages we enjoy : We, the children of the village of Catskill, solicit Gen. *LA FAYETTE* to permit us to constitute him a life director of the American Bible Society, presuming that you sir, will duly appreciate the motives which have induced us to adopt this expression of our gratitude, for services too essential to American freedom ever to be forgotten.



## FAIRFIELD COUNTY BIBLE SOCIETY.

The Annual Meeting of this Society was held in the Meeting-House in Fairfield on the 21st inst. The Bridgeport Courier says—

The meeting was attended by a very respectable number of the Clergy and laity from various parts of the county, and a numerous assemblage of ladies and gentlemen, who listened with attention and delight to a number of excellent and well adapted addresses which were delivered on that interesting occasion. The venerable Dr. Ripley, of Greensfarmis, commenced the exercises by reading the 35th chapter of Isaiah; and was followed by a short and pertinent address from the Hon. R. M. Sherman, President. The Rev. Dr. Milnor, of New York, then addressed the meeting, in which he gave a most interesting and animating account of the rise and progress of those blessed institutions, which, under the divine protection, have been instrumental of great good to the whole family of man. The address of Doct. Milnor was followed, in succession, by very interesting and well wrought addresses from the Rev. Isaac Lewis, of Greenwich; Mr. James Sherman, of Fairfield; Mr. Thomas T. Waterman of Bridgeport; Joseph Wood, Esq. of Stamford; Mr. Edward W. Peet, of Bridgeport; Alanson Hamlin, Esq. of Danbury; and the Rev. Samuel Nichols, of Bedford, (N. Y.) all which were received and spoken of in terms of the highest commendation. The following resolutions were unanimously adopted:—

*Resolved*, That the cause of the Bible Society ought to be patronized by all denominations of Christians and by every friend to the present and future happiness of his fellow men.

*Resolved*, That means ought to be zealously pursued to awaken throughout this county a deep and permanent interest in behalf of this Society.

*Resolved*, That this Society will continue to afford its support to the American Bible Society according to its means.

*Resolved*, That we rejoice at the existing numbers and growing prosperity of Bible Societies in every quarter of the Globe.

## SOUTH AMERICA.

While the mere politician indulges in speculations respecting the probable issue of the commotions in South-America, and in conjectures respecting the forms of government which will there ultimately be established, the Christian will more particularly inquire into the influence of the present contest upon the interests of Christ's Kingdom. Granting, as is probably the case, that the friends of Old Spain are vanquished, though they may make a few more ineffectual struggles, and that the independence of the several countries is secured, ages perhaps will elapse before the Papal yoke is broken. Amid the darkness, however, we perceive a light which we hope is the harbinger of day. This light is learning, which, as it is diffused among the people, will expose the folly of doctrines which they have hitherto implicitly received.

The real friends of liberty are always advocates for *liberty of conscience*. We accordingly find that in the Republic of Colombia, where the Government has acquired a more settled, and perhaps better form, than in any other of the South-American countries, liberty of conscience is secured in the amplest form. We are happy in being able to present to our readers the following extract from a

communication addressed to the British Under Secretary of State for Foreign Affairs, by an Englishman who has resided in Colombia for more than six years.

In Colombia knowledge is advancing with rapid strides. In several cities, colleges and seminaries have been established—public libraries have been opened, and a number of periodical papers and writings published not unworthy of the liberty of the press, and which disseminate instruction and political information. The undersigned travelled from Maracaibo to Bogota by land, and returned from thence to Angostura, through the interior of the country. In that interesting journey he found schools established, not only in every town, but in every village, and it was with delight and astonishment he witnessed the progress made. Much certainly is owing to the national character, which is mild and docile in the extreme. As an additional stimulus to improvement, the law of the land is, that after the year 1840, he who cannot read nor write shall have no vote in public elections. The effects of Spanish education and prejudices are fast wearing out. The greatest part of what were formerly the possessions of the church, has been applied to the laudable object of supporting schools, and the undersigned has himself distributed some hundreds of Spanish New Testaments, which were sought after by all classes with the greatest avidity, and more especially by the Clergy, many of whom are liberal and enlightened men. As an instance, the undersigned, previous to his departure from Bogota, dined with a large party at the Vice-President's, General Santander, and among those present was a Doctor Azuero, a Dignitary of the Church, much respected, and of considerable influence; on being requested by the Vice-President to give a toast, he drank, "To the most sacred of all rights, Liberty of Conscience." Many other priests were at table, by whom, and by all the sentiment was hailed with enthusiasm. Protestants can hold any employ or office, and are eligible to either House of Representatives, without being subject to any species of test whatsoever.

What, we are ready to ask, prevents missionaries from entering this extensive field, which appears ready for the harvest? We hope that the American Board of Commissioners will be enabled to send missionaries to this country, where we believe they may labour with every prospect of success.

## THEOLOGICAL SEMINARY.

The Anniversary of the Theological Seminary, Andover, was celebrated on Wednesday week. On the day preceding, at the annual meeting of the Rhetorical Society, an Oration was delivered by Rev. *Justin Edwards*, an honorary member of the Society—an Oration by Mr. *N. Bouton*, and a Poem by Mr. *G. Howe*; and in the evening an Address was delivered before the Society of Inquiry, by Mr. *S. H. Cowles*. All these exercises were such, as to maintain the high character of this interesting Seminary, to interest the feelings of the audiences, and to elevate the hopes of the many pious hearts which are praying for the good of Zion.

The following is the Scheme of the *Order of Exercises* of the Anniversary.

## DEPARTMENT OF SACRED LITERATURE.

1. Nature of the argument in Heb. I., and state



of knowledge implied among those who were addressed. F. E. CANNON, *Amherst*, Union Coll.

2. Nature of the argument in the fourth chapter of the Epistle to the Hebrews.

J. NOYES, *Wallingford*, Con. Union Coll.

3. Exegesis of Heb. VII. 1—3.

S. H. COWLES,† *Farmington*, Con. Yale Coll.

4. Exegesis of Heb. IX. 23, 24, with reference to the question whether the comparison made in this passage implies a *material, local* tabernacle in the heavens. L. HALL, *Sutton*, Brown Univ.

5. Does our English version exhibit a correct view of *τῆς* and *αὐτῆς*, in the Epistle to the Hebrews? O. PEARSON, *Rutland*, Vt. Mid. Coll.

6. What kind of faith is described in the eleventh chapter of Hebrews?

R. LANDFEAR, *Manchester*, Con. Yale Coll.

7. Characteristics of Hebrew poetry.

S. FOSTER, *Andover*, Dart. Coll.

8. On what are the principles of interpretation founded?

O. P. HOYT, *New-Haven*, Vt. Mid. Coll.

9. Do the Scriptures contain a revelation on subjects of science.

S. RUSSELL, *Bow*, N. H. Dart. Coll.

10. Examination of objections against the critical study of the Scriptures.

J. I. FOOT, *Hartland*, Con. Union Coll.

#### CHRISTIAN THEOLOGY.

11. The perfection of the Scriptures.

F. GRISWOLD, *Greenfield*, Yale Coll.

12. Principal errors of Pelagianism.

I. ESTY, *Westmoreland*, N. H. Yale Coll.

13. Holy affection necessary to the right understanding of divine truth.

S. MARSH, *Danville*, Vt. Dart. Coll.

14. Is not the Unitarian doctrine of human depravity liable to the same difficulty in regard to the divine character, with the Orthodox doctrine?

J. P. PAYSON, *Pomfret*, Con. Yale Coll.

15. Catholic communion.

E. G. HOWE, *Paxton*, Brown Univ.

16. The proper manner of treating those who reject and ridicule the truths of Revelation.

J. SHERER,† *Bridgewater*, Pa. Ham. Coll.

17. The effect produced upon men's opinions respecting the doctrines of Revelation by inadequate views of the evil of sin.

C. BURBANK, *Boscawen*, N. H. Dart. Coll.

18. The different ways of counselling those who inquire *what they shall do to be saved*.

Z. ROGERS, *Stonington*, Con. Yale Coll.

19. Is the fourth command of the Decalogue obligatory upon Christians?

D. LANCASTER, *Ackworth*, N. H. Dart. Coll.

20. The Judgment Day, as designed to disclose the human character.

G. COWLES, *New-Hartford*, Con. Yale Coll.

#### SACRED RHETORIC.

21. Emotion.

P. CHASE, *Newbury*, Bowdoin Coll.

22. Rhetorical characteristics of Paul's style.

O. S. HINCKLEY, *Thetford*, Vt. Dart. Coll.

23. Genius and style of Cowper.

M. P. BRAMAN, *Rowley*, Harv. Univ.

24. Difference between the essay style and that of sermons. H. JONES, *Hartford*, Con. Yale Coll.

25. On impassioned appeals to the impenitent.

H. SESSIONS, *Wilbraham*, Ham. Coll.

26. Unity in Sermons.

J. P. TAYLOR, *New-Haven*, Con. Yale Coll.

27. Christian Enterprise.

E. MALTBY, *Northford*, Con. Yale Coll.

28. Firmness of purpose in the Christian Minister. R. WASHEURN, *Royalton*, Vt. Vt. Univ.

29. Comparison of the Catholic with the Protestant pulpit.

J. RICHARDS, *Farmington*, Con. Yale Coll.

30. Influence of the Christian Ministry on Slavery. E. PALMER, *Charleston*, S. C.

31. Effect in preaching.

O. EASTMAN, *Amherst*, Yale Coll.

32. The Gospel—the means of man's salvation. With the Valedictory Address.

N. BOUTON, *Norwalk*, Con. Yale Coll.

† Excused on account of ill health.

[Tel.

FOR THE RELIGIOUS INTELLIGENCER.

#### RELIGIOUS TRACTS.

MR. WHITING,

Permit me for a moment to invite the attention of your readers to the present state and operations of the *American Tract Society*, a Society which, the last year, published 770,000 Tracts, of which *twenty-two were new Tracts*—established *twenty-eight new Depositories*, of which *fourteen are beyond the Alleghany Mountains*—and distributed more than 60,000 pages of Tracts gratuitously. This Society has now inserted *cuts* on nearly half its publications, improved the quality of paper, has adopted the plan of trimming the edges of the Tracts, and is procuring stereotype plates. Its first Series contains 167 Tracts, and it has begun a *new Series of Children's Books*, ornamented with many engravings, and neatly executed, about twelve of which are now selling rapidly. It has commenced a new publication entitled the *American Tract Magazine*, issued once in two months, at fifty cents a year, each number containing what is equivalent to a rich *new Tract*, with an account of all the doings of the Society. It is printing the *Christian Almanack* in seven of the principal towns in the United States. It has 117 Depositories in nineteen of the United States, and near 250 Auxiliaries. Calls for new Depositories, and Tracts for gratuitous distribution are continually occurring; and most animating accounts of the usefulness of Tracts are frequently communicated.

The Committee, in conducting their extending operations, earnestly request the co-operation of all the friends of the work in which they are engaged. Will not the benevolent reader inquire whether there is in his own neighbourhood, an *Auxiliary Tract Society*, whether his minister is a life member, and whether the *American Tract Magazine*, and the *Christian Almanack*, have obtained as extensive a circulation as is desirable in the families with which he is acquainted? The Committee are constrained to mention, that the aid of the Benevolent is *essential* to the prosperity of the Society; and that, in the present state of its operations, any donations, however large or however small, will be peculiarly acceptable.

#### ORIGIN OF PSALM SINGING.

There is in "D'Israeli's Curiosities of Literature" an amusing account of the origin of Psalm Singing.

It appears that the first book of Psalms in verse



were written by Marot, a Frenchman, the favored bard of Francis the First—that “Prince of Poets, and that Poet of Princes,” as he was quaintly but expressively designated by his contemporaries. It was published at Paris, and contained 52 psalms, written in a variety of measures, with, “the same style he had done his ballads and rondeaux.”—This holy song-book “was dedicated to the King of France; and being a gay novelty, no book was ever more eagerly received by all classes than Marot’s Psalms;” they sold faster than the Printers could take them off their presses, but as they were understood to be songs, and were accompanied by music: every one set them to favourite tunes, commonly those of popular ballads. The following lines, which conclude the dedication, well describe the feelings and enthusiasm of their author:

Thrice happy they, who may behold,  
And listen in that age of gold!  
As by the plough the laborer strays,  
And carmen ‘mid the public ways,  
And tradesman in his shop shall swell  
Their voice in Psalm and Canticle,  
Singing to solace toil; again  
From woods shall come a sweeter strain;  
Shepherd and shepherdess shall vie  
In many a tender psalmody;  
And the Creator’s name prolong,  
And rock and stream return their song.  
Begin them ladies fair; begin  
The age renew’d that knows no sin!  
And with light heart that wants no wing,  
Sing! from this holy song-book sing!

The universal reception of “Marot’s Psalms,” induced Theodore Beza to conclude the collection and ten thousand copies were immediately dispersed. These, however, had the advantage of being set to music, for we are told they were “admirably fitted to the violin, and other musical instruments,” and we learn with surprise that it was to Calvin, they were indebted for the simple and beautiful airs with which they were accompanied. Taking advantage of the public feeling, he had engaged the first musical composers to aid by the power of melody the spread of his opinions. At first this was not discovered, and Catholics as well as Hugonots were solacing themselves on all occasions with this new music. But when Calvin appointed these Psalms to be sung at his meetings, and Marot’s formed an appendix to the Catechism of Geneva, this put an end to all Psalm singing for the poor Catholics! Marot himself was forced to fly to Geneva from the fulminations of the Sorbonne, and Psalm-singing became an open declaration of what the French termed “Lutheranism.”

In our island, its history is soon told. Sternhold, an enthusiast for the Reformation, undertook to be our Marot—without his genius. His Psalms were practised by the puritans in the reign of Elizabeth, and more particularly during the protectorate of Cromwell, on the same plan of accommodating them to popular tunes and jigs, which one of them said were “too good for the devil.” Psalms were now sung at Lord Mayor’s Dinners and City Feasts; Soldiers sang them on their march, and at parade; and few houses, which had windows fronting the street but had their evening Psalm.—*Eng. Mag.*

FROM THE CHRISTIAN ADVOCATE.

The following paper is from the pen of the late

venerable DOCTOR ELIAS BOUDINOT, and is now before us in his own hand writing. It was intended for the “Assembly’s Missionary Magazine, or Evangelical Intelligencer,” published in the year 1805-6-7, but we cannot find that it was inserted in that Miscellany, and we believe it has never till now been made public. It contains a short account of the origin of one of the first Presbyterian churches in the United States; and some notice of the successful ministry of the Rev. Messrs. JOHN and WILLIAM TENNENT, men whose memory ought ever to be precious in the Presbyterian Church. But our principal inducement to publish the paper is the statement which it gives of a great revival of religion—commenced in the year 1739, by the instrumentality of the Rev. GEORGE WHITFIELD, and continued for several years afterwards—as it appeared in the congregations of Freehold and Hopewell under the ministrations of the Messrs. Tennents and Mr. Rose. The nature of the exercises then experienced, by those who were hopefully “renewed in the Spirit of their mind,” will not, we think, be without interest, and we hope edification, to our pious readers. It may be gratifying to compare them with what has been witnessed in recent revivals. There is an artless simplicity in the statement, which appears to be made almost wholly in the language of Mr. William Tennent’s letter, to which the writer refers.

*An Account of a Remarkable Revival of Religion in Freehold, New-Jersey.*

Some time about the year 1740—a very remarkable revival of religion took place in New-Jersey and other parts of the neighbouring provinces.—At the request of a particular friend, Mr. Tennent gave him an account of what had come to his knowledge, of this kind providence of God to his American Zion. A rough draught of this letter, dated in October, 1744, has enabled the writer of this to give some sketches of it.

Mr. Tennent begins by mentioning that Freehold, in the county of Monmouth, where he then lived, was the first place in East Jersey, on the south side of Rariton river, which was settled with a gospel ministry. That this was owing, under God, to the agency of some Scotch people, who first settled in that part of the country. Among them there were none more laborious in the establishment of the gospel than one WALTER KER, a man of great attainments in the Christian life. In the month of August, 1685, he was apprehended in Scotland, and banished for his faithful adherence to God and his truth, as professed by the church of Scotland. He came to America and settled in Freehold. Here he became more eminently serviceable to the church of Christ and the interests of his kingdom, than it was possible for him ever to have been in his own country; whereby the emissaries of the devil lost their aim in their attempts to punish and afflict one who, they supposed, was marring their plans of iniquity. Mr. Tennent observes, that this servant of God was then alive, and adds “blessed be God, flourishing in his old age, being now in his 88th year.” The love of many had waxed cold, and a worldly Spirit and careless temper had taken possession of the congregation at large. The savour of religion was lost, and the major part of the congregation could not be said to have so much as a name to live. Family prayer was scarcely known. Ignor-



rance so overshadowed their minds, that the doctrine of a new birth, or regeneration, when clearly explained and powerfully pressed home on the conscience as necessary to salvation, was made a common jest; and the preachers of this doctrine were nicknamed *New lights* and *New born men*; and generally considered as holders forth of new and strange doctrines. The practices of many were even worse than their principles—loose and profane.

In the year 1729 their minister left them, and they became so grievously divided among themselves, that it appeared very improbable they would ever again unite in the settlement of another minister, in this miserable, helpless, and almost hopeless state, they continued some time, few among them having either eyes to see, or hearts to bewail their wretched and woful circumstances. Thus they seemed “to be cast out” as in Ezek. xvi. 5. But the Lord “who is rich in mercy,” of his unmerited goodness, “passed by them lying in their blood, and said unto many of them, live,”—and live they will, to all eternity.

About this time Mr. John Tennent, younger brother to William Tennent, was licensed as a candidate for the ministry—a young man, whom the Author of every good gift had uncommonly furnished for the exalted trust. To him some of the congregation applied, intreating him to supply them for a season; which, with the consent of the Presbytery, he reluctantly did. But, as he himself said, when he went to Freehold, he became heartily sorry that he had engaged in the business; as they seemed to be a people given up of God, for their abuse of former gospel privileges. “But God’s thoughts are not as our thoughts, nor his ways as our ways.” He had not preached more than four or five sabbaths, when the Lord so blessed his labours, that many were solemnly engaged to attend to the fervent exhortations of the preacher, and “to search the scriptures to know if these things were so.” This gave him such great encouragement, that he was enabled to preach with such uncommon fervor and zeal, that he told his brother, he was fully persuaded, Christ Jesus had a large harvest to be brought home; so that, notwithstanding they were a poor broken people he determined, if they should agree to call him as their stated pastor; he would accept their call, though he should beg his bread. In the Spring of 1730, the congregation unanimously gave him a call, and he was ordained the 19th of November following, he continued their pastor till the 23d April, 1732, and was then translated to glory.

During his short life, his labours were greatly blessed; so that the place of public worship became crowded by people of all ranks and orders, as well as professions, in the neighbourhood.—They appeared to hear as for their lives—many were taken in the gospel net. A solemn awe of God’s majesty seemed to prevail in a remarkable manner at public worship, and sometimes the body of the congregation would be moved, so that both minister and people would be overwhelmed with tears.—Let the Lord alone have all the glory. It was no uncommon thing to see persons in time of sermon, sobbing as if their hearts would break, but without crying out; and some have been so overcome, that they had been carried out as if they had been dead.

Religion was the general subject of discourse,

though some did not approve it. The Holy Bible was searched by all parties, and knowledge was surprisingly increased.

The terrors of the Lord fell generally on the inhabitants; so that wickedness, as astonished, in a great measure hid itself. Frolicking, dancing, horse racing, and other idle amusements, were broken up and discontinued. The gay people of both sexes, felt themselves bound in conscience to meet in private societies, each sex by themselves, for the purpose of confessing their abominations before God, and praying for a pardon of their sins.

Before Mr. John Tennent’s death, and while he was declining, Mr. William Tennent supplied his pulpit for about six months. Many applied to him, inquiring what they should do to be saved; and others to tell the great things the Lord had done for them. His labours were greatly blessed to the conviction and conversion of many, who had as yet opposed this day of grace. Indeed the effect of Mr. John Tennent’s preaching, seemed more discernible a few months after his death, than at any time before. Almost in every neighbourhood, and it may be said, with few exceptions, in every house, there were some found longing and seeking after the divine physician Jesus Christ.—Many of these afterwards, savingly closed in with him, and shouted, glory, glory to his holy name.

Some time after the death of his brother Mr. William Tennent was called to the pastoral charge of the congregation, and was ordained on the 25th October, 1733. Thus, he observes that his Lord had sent him to reap on that which he bestowed no labour, and he earnestly prayed that he might be made thankful for this as long as he lived. He adds “that he must declare to the honour of Almighty God, that he had continued his grace to them, ever since the more particular and remarkable outpouring of his spirit; and especially had blessed his own ordinances to the conviction, conversion, and consolation of many precious souls, so that every year, some more, some less, have been, in a judgment of charity, added to his mystical body. To his holy name be all the glory.”

[To be continued.]

FROM THE BOSTON RECORDER.

### STRANGE KINDNESS.

A few days since, on my return from a distant part of the State of N——, I called at a public house where I was made acquainted with the following event.—A very sprightly and promising child being brought to the table where we were sitting at breakfast, the landlady as she received it sighed and remarked; “Come here you poor little creature.” She then turned to the company and apparently by way of explanation observed, “The mother of this child was buried but a fortnight ago.” On being asked what was the occasion of her death? She related as follows: “Returning from an *assembly* a few months ago late in the evening, she took a violent cold, which threw her into the quick consumption. Before her marriage, she was viewed as one of the most accomplished females, and as one who enjoyed the most enviable prospects of any in the whole village of ———. It was repeatedly stated by her



physician, that at the time she was taken ill, which was but a few months after the birth of this, her only child, there was not to his knowledge a female in town who enjoyed apparently, such perfect health."

On being asked whether she was pious, and whether she enjoyed in her last moments, that hope which is an anchor to the soul? She replied, "Oh no, she knew nothing of her danger till she was actually dying. Her grandmother, by whom she had been brought up, placed her affections so much upon her, that she could never deny her any favor or indulgence that she might crave.—When she was taken ill, and exhibited every mark of being in a decline, her grandmother could not bear that a syllable should be said to her on the subject of a preparation for death, because her physician thought it might prevent the favorable operation of medicine; and she was never told that her case was considered dangerous, till she was told by her physician that she was already dying. While she was well, she was gay and vain, and seemed to have but few thoughts of a serious nature, and while she was sick, serious conversation was cautiously kept out of her hearing." I observed, then her friends are not religious, are they? You can judge, Sir, of my astonishment when she replied, "Both her mother and grandmother are professors of religion, and belong to Mr.——'s church. She had other friends who are thought to be pious, some of whom went with a determination to converse faithfully with her, but were dissuaded by those who were immediately about her. Her distress of mind, when she came to be told that she was near her end, was very great, but she continued only a few hours."

Now Sir, how can we reconcile a course of conduct like this, with an honest belief that the soul is immortal, and that its welfare for eternity depends on its repenting and embracing the Saviour in the present life?—I am the more inclined, Sir, to transmit this account to you, because I received it from a near relative of the young woman who, though she gave it to me without reluctance, exhibited no improper feeling whatever toward those who had the care of her deceased friend, and of course I could not possibly suspect its correctness, or that any of the circumstances had been exaggerated. It appeared to me to exhibit a kind of *tenderness* with which we too often meet, which must be viewed by every individual that is at all awake to the concerns of the future world, with grief and astonishment.

Yours,

H. O.

FROM THE WESLEYAN METHODIST MAGAZINE.

#### AN EXTRAORDINARY INSTANCE OF CONVERSION IN EXTREME OLD AGE.

At a village, in the Hastings Circuit where the Gospel has been recently introduced by the Methodist Preachers, a poor laboring man, was induced to hear "the joyful sound." By the blessing of God, it proved effectual to his salvation. Having felt the power of divine grace himself, he was anxiously concerned for the spiritual welfare of others. One of the first objects of his solicitude was *his mother*. She was upwards of ninety years of age;—deaf, dim-sighted, and very infirm; totally in

the dark as to the nature of true religion, and altogether unconcerned about her best interests.—The preaching was removed to her son's cottage, which was situated about a mile from his mother's residence:—he wished to bring her under the sound of the Gospel; but *her* infirmities, and *his* poverty, presented considerable difficulties. She could not walk;—he had no conveyance, and could not afford to hire one. His intense desire for her salvation, however, surmounted all hindrances.—He borrowed a cart;—put himself in the place of a horse;—and regularly drew her to his house on the Sabbath-mornings, and back again to her home in the evenings, when the weather would permit. Being thus brought to hear the Word of Reconciliation, divine light shone into her mind;—her conscience was awakened, after a slumber of ninety years;—and she began to "call upon the name of the Lord." The God of all grace harkened to her cry; lifted upon her the light of his countenance; and made her happy in the enjoyment of his salvation. It is a singular fact, that she can now see better and hear better than she did before; and the great change wrought in her mind has been the occasion of producing such a change in her appearance, that she looks several years younger than she did a few months since.

JOHN GEDEN.

Hastings, May, 1824.

FROM THE FAMILY VISITOR.

#### RELIGIOUS NEWSPAPERS.

MR. EDITOR,—In company not long ago, I heard a gentleman enumerating the various benevolent objects, which Christians in the present day are called on to support by their charity. Among them, he enumerated Religious Newspapers and Magazines; and spoke as though his subscriptions to these publications, were *donations*. I have some reason to believe that an opinion of this kind prevails to a considerable extent. But I am fully convinced that it is grievously erroneous. If a man receives a valuable consideration for any money expended by him—except what he gives for the purchase of a Bible, and the support of the church where he worships—he receives it for publications of this kind. I admit, indeed, that they might in many respects be improved; but take them *as they are*, and very great advantage may be derived from them. 1. They add greatly to our stock of knowledge. The missionaries abiding as they do, in different and distant regions, in the course of their communications, afford information on Geography, Natural History, Manners and Customs, Habits and Sentiments of a very important character. I have seen some attention paid to a method of making the Magazine and Newspaper beneficial to the young people in a family, which deserves imitation. An Atlas was provided and the children were required to read the Periodicals, with it before them. Every place in the Missionary's Journal, was sought out on the map; notice was taken of the manners and customs of the people who live there, of the effects of their institutions compared with Christianity; especially of their idolatrous rites and superstitions. In this way, I have seen *a few* children, furnished with a knowledge of these subjects, which would, a century ago, have been thought creditable to a



first rate scholar. By constant attention, their young minds have become so familiarized to these subjects, that they can converse on them with an interest and a propriety truly surprising.

2. In this way, while improvement in knowledge is gained, there is associated with the acquirement, a moral feeling which is worth more than gold. The designs of Christian benevolence kindle the young mind. The habitual contemplation of that charity which embraces the world, gives a wide range to the affections. A high tone is given to all the best affections of the young, and they are made to form purposes of doing good, of which they otherwise would never have conceived.

3. The subject of religion, thus brought to the young mind, creates an interest, and gives an impulse of a very salutary character. The whole moral and intellectual nature is excited; and the march forward to all that ought to gratify a parent, is most manifest in the children.

This is not mere speculation. I have taken some pains to compare children, who, other things being about equal, under parental direction have thus read the religious periodicals of the day, with those who have not. And the difference has really been surprising, both in mental improvement, and in the state of the heart. The result of the whole is, that the subscriber for the publications referred to, has much *the best part of the bargain*, and that it is not easy for the head of a family to lay out six or eight dollars a year more profitably than in procuring for his own use, and that of his children, these vehicles of religious discussion and intelligence.

It is due to yourself, to assure the readers of this communication, that it comes from a person, who has no interest of a personal character, in any publication, but who states the result of his observation, for the benefit of his countrymen, and especially the youthful part of them, in whose improvement, he takes a very lively interest,

I am, &c.

VIATOR.

#### JEAN SOL, THE PIOUS LABOURER.

*Extracted from the last Report of the Paris Bible Society.*

Jean Sol, the pious labourer mentioned in our last Report, has this year re-commenced his Christian journeyings, having again commended himself by prayer to the protection and direction of the Most High. He has traversed the country, distributing the New Testament to those who are capable of reading the sacred book; and reading it aloud to such as could not, without his assistance, have enjoyed the consolation of the divine word, adding some impressive exhortations from "the good treasure of his heart."

"A short time since," he says in his Journal, "having been overtaken by a very dark night, I lost my way, and found myself entangled in a wood, in which I wandered for some time, without being able to discover any outlet. In this painful embarrassment, I lifted up my heart in prayer to that great Being, who is indeed the guide of the traveller, and who alone can give him effectual succour. Encouraged and strengthened by this fervent supplication, I continued wandering in the darkness, but with a firm persuasion, that He who had permitted me to be thus benighted would also

point out the means for my relief. At length, after walking in various directions, I found myself in a little beaten path which led me out of the wood, and I perceived in the distance a light, towards which I directed my steps, blessing the Lord for having caused me to discover that light, which, faint as it was, conducted me to a cottage, where I was received with patriarchal hospitality.

"This cottage was inhabited by a numerous family, the father of whom, although in the vigour of life, was quite blind. The conversation turned upon religious subjects, and appeared to be listened to with serious attention by all present, but especially by the poor blind man. Encouraged by these favourable appearances, I proposed to the company that I should read to them some portions of the Sacred Scriptures; among which was the tenth chapter of St. Mark, which relates the miracle wrought by our Lord upon blind Bartimeus. 'O what a blessing to that poor man!' exclaimed the head of this hospitable family, 'for it is very sad to be deprived, as I am, of seeing the light of day.' 'Doubtless,' I replied, 'it is afflicting to be in the state in which you are; but know, my good friend, that if the want of natural light is so grievous, the want of spiritual light is infinitely more so; since it prevents us from beholding the true Sun of righteousness, who alone carries healing in his beams. Solitary, as you are, in these parts, and destitute, in consequence, of all means of instruction, it would be a very great advantage if any one of you could read in this sacred book; you would then see all that the Saviour has done, and continues to do, for those whose happiness it is to know him and to confide in him; how compassionate he is towards the weak, the sick in body or mind, since he invites all, as you have just heard, to come to him to be comforted in their miseries.' Deeply affected by these remarks, the poor blind man immediately entreated me to give him the book, which had given him a degree of consolation and joy he had never before experienced. 'I have one of my children,' added he, 'settled in the neighbourhood, who enjoys the advantage of being able to read, and the reading of this book will contribute not only to my own benefit but also to that of my family.' Delighted with the pious feelings of my host, I gave him a New Testament, and quitted these good people, blessing them in the name of the Lord, and recommending them to read this sacred book every day."

#### ENCOURAGEMENT TO TRACT DISTRIBUTORS.

One Sabbath morning, at the commencement of the past year, when going as usual to exchange Tracts at the cottages of the poor, I was requested by a poor old labouring man, to walk in for a few moments, which I did. He then brought the Tract left by me the Sabbath before, and pointing to a particular passage, begged I would explain to him the meaning, saying, he could not understand it. I endeavoured, in as plain language as possible, to make him sensible of its import. When appearing thoroughly to understand me, he returned the Tract with many thanks, at the same time adding, with great simplicity and earnestness of countenance, "Ma'am, I be a very poor, and very ignorant man, but the little I do know I would'nt part with for all the world, and I wish ev-



every poor creature in the world, knew as much as I do. 'Till you were so good as to call here with these little books, I never heard of such a thing as the Missionary Society, but I think it is a very good thing, and I have been told too, that you do collect as little as a penny a week for it; now I be a poor old man, but if you will please to take a penny a week from me towards it, I shall be very glad." Considering his great poverty, I could not help hinting to him, that from those who had not much to give, much would not be required, and that a half-penny per week from so poor a man, would be a grateful offering. "No, Ma'am," he replied, "as long as I can earn a shilling a day, I hope I shall spare a penny a week to the Missionary Society." After some further conversation, I left the cottage, struck with gratitude and surprise, and am happy to add, I have always found him at the end of the quarter, with his thirteen pence ready, which he always presents, with the expression, "I hope, please God, by next quarter, I shall have some more."

### SUNDAY SCHOOLS.

Two boys, says a female teacher, came under my observation, one nine years of age, and the other seven. After being in the vestry, one Sunday, (where the select class is taken to receive religious instruction,) one of these boys went home deeply impressed; and, after a long silence, he exclaimed, "Oh, mother! we have had the best time in the vestry to-day we have ever had!" His mother asked, "What has your teacher been telling you to day?" "Many good things mother; but what most affected my heart was this:—the teacher told us that when the Lord first convinced him of sin, and he felt the need of prayer, he durst not be seen bending his knees in his father's house, but was obliged to go into the fields or stack-yards to pray. Oh! thought I, what a bad boy I must be to pray so little, when I have nobody to hinder me, but might pray in any part of the house I please." These two boys meet twice a day to pray together: at half-past eight they meet, and pray till nine, and at half past twelve and pray till one o'clock, in a garret, by themselves. One day, I, in silence, slipped up to the door unperceived by them. They first sung a hymn, and then kneeled down, and one of them prayed as follows:—"Oh Lord! we have, indeed, been bad boys, but for Jesus Christ's sake forgive us: may we do so no more. Pardon our sins—but pardon them now; and make us happy in thy love. O Lord, bless our teachers—may we and they meet in heaven, at last, to praise thee for ever. Amen." Then after singing another hymn, the other prayed:—"O Lord, we have bad hearts, but for Jesus' sake, take them away and give us new hearts to day: may our minds not wander upon our play, nor any thing that would grieve thee. May we keep from all bad boys, and do what our parents bid us. May we love and serve thee all the days of our life, and go to heaven when we die, for Jesus Christ's sake. Amen."

*Russian Hymn generally recited over a corpse previous to its interment.*—O! what is life! a vapour or dew of the morning! Approach and contemplate the grave. Where is now the graceful

form, where the organs of sight, and where the beauty of complexion?

What lamentation and wailing and mourning and struggling when the soul is separated from the body! Human life seems altogether vanity; a transient shadow; the sleep of error; the labour of imagined existence; let us therefore fly from every corruption of the world that we may inherit the kingdom of Heaven.—*Carr's Northern Summer.*

### Obituary.

DIED, at Brooklyn, on Monday evening the 20th inst. that eminent servant of God, the Rev. JOSIAH WHITNEY, D. D. in the 94th year of his age, and 68th of his ministry. Dr. Whitney graduated at Yale College in 1752, and was for 23 years a member of the Corporation of that Institution. His long and useful life was eminently an exemplification of the sincerity of his christian profession. The last sentence he was heard to articulate, was, *Lord Jesus receive my spirit.* His funeral was attended on Tuesday by a large number of the clergy, and other respectable citizens of various classes, and a sermon preached by the Rev. Joel Atkins, from Luke, 12th chapter, 42d and 43d verses—"And the Lord said, who then is that faithful and wise servant, whom his Lord shall make ruler over his household to give them their portion of meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing."—*Journal.*

*From the East-Florida (St. Augustine) Herald, of July 31.*

DIED, on Thursday last, of a consumption, in the 29th year of his age, the Hon. WILLIAM W. BLAIR, one of the Commissioners for deciding on claims and titles to lands in East Florida.—Judge Blair was a native of Kentucky, where, when comparatively a youth, he attained to a degree of eminence at the bar, and afterwards was appointed a Judge of one of the courts of that state.—Finding his health declining, he accepted a commission to Florida, that he might have the benefit of a congenial climate; and we have reason to believe the salutary effect of his journey, added to that of a more generous atmosphere, was the means of lengthening out his days—so that his friends, and perhaps himself, had hopes of his recovery, till within a short period previous to his death.

Judge Blair held the office of Land Commissioner a little more than a year, the duties of which he continued to discharge with conscientious integrity; and though bending under the weight of bodily disease, he did not withdraw himself from active duties until he had received the plainest indications that "*his days were numbered.*" He had been lately appointed by the government, a Judge of the middle district of this territory; and, had he lived, he would have been an ornament to the bench, as he had been to the bar.

Judge Blair had resided among us exactly one year; and during this period, he had exhibited such traits of amiability, as to command the affections of all who knew him. He was a christian, and his life corresponded with the christian character. He was a christian, and gloried in the prosperity of the church. As a Christian, society will feel and mourn his loss. A few weeks ago a little church had been organized, and he was chosen and ordained one of the deacons—we saw him bending under the weight of his infirmities, promising to devote the remnant of his days to his Lord and Redeemer—we saw him bear the sacred cup of the holy communion, and as we received it from his emaciated hand, we thought we heard the Master of the feast say, "Henceforth thou wilt not drink of the fruit of the vine, until thou shalt drink it new in my Father's kingdom." And now he is gone at the summons of the grim messenger, who had no terrors for him; for he said to a dear friend, "I am not afraid to die; I trust in the merits of my Saviour. No, I am not afraid to die." "Mark the perfect man, and behold the upright, for the end of that man is peace."

To the above, the Editor begs to add, that he was for a short time permitted to enjoy the friendship and confidence of Judge Blair; he knew him, and admired the purity of his mind and the integrity of his character. His remains were interred on Friday, and were attended to the grave, by a large concourse of people.



## POETRY.

## "THY WILL BE DONE."

When adverse winds right keenly blow ;  
 When stern afflictions grasp we know ;  
 Her torch when persecution whirls ;  
 When envy lifts her snaky curls ;  
 Thrice happy he, whose soul resigned,  
 Unmov'd can see the torrent run,  
 Can say, his eye to Heaven inclin'd,  
 "Thy will be done."

O life, thy roses thorns unfold,  
 O death, thy grasp is fearful cold,  
 With riches come unnumber'd cares,  
 With poverty, unnumber'd snares.  
 Then where can happiness be found ?  
 Nor in the cot, nor purple throne,  
 Herein doth happiness abound,  
 "Thy will be done."

When blasting winds blow cold and bleak,  
 With longing eye and sunken cheek,  
 When haggard famine stalks around,  
 When war triumphant stains the ground ;  
 When the sad mother beats her breast,  
 To see her babe's last sigh is drawn,  
 O what can soothe her soul to rest ?  
 "Thy will be done."

'Tis this can still the adverse gale,  
 'Tis this can bid wan famine hail,  
 'Tis this can soften war's alarms,  
 'Tis this oppression's rage disarms,  
 This plucks the thistle from our road,  
 When life's declining joys are gone,  
 'Tis this will raise the soul to GOD,  
 "Thy will be done."

## ORDINATION.

On Wednesday the 15th ult. the Rev. Eben'r. Platt was Ordained and Installed Pastor of the Congregational Church in Darien. The Introductory prayer was offered by Rev. Mr. Freeman, of North Fairfield—Sermon by Rev. Mr. Andrews, of Danbury—Ordaining Prayer by Rev. Mr. Smith, of Stamford—Charge to the Pastor by Rev. Mr. Buffitt, of Stanwich—Right hand of Fellowship by Rev. Mr. Eaton, of Norwalk—Charge to the people by Rev. Mr. Lewis, of West Greenwich—Concluding prayer by Rev. Mr. Bonney of New-Canaan.

## QUESTIONS FOR UNIVERSALISTS.

Why are Universalists *grieved* when one of their persuasion (as frequently happens) sees the error of their doctrine and rejects it? Is not such an one *safe*, even according to their own creed? Above all—why are Universalists on such an occasion, so very *angry*?

## COMING TO THE POINT.

A Unitarian minister, formerly belonging to B——, but now located in the West, was travelling to New-York in a crowded stage coach, among whose company was a young presbyterian clergyman. Desirous of improving so favourable an opportunity to proselyte, the Unitarian propounded several queries to individuals of the company, in favour of his sentiments, triumphantly requiring categorical answers. At length the young presbyterian, who had hitherto remained profoundly silent; put to the Unitarian minister the following short question, "Can you inform us, Sir, why Unitarians *never pray in their families*?" The Unitarian was silenced for the remainder of the journey.

*Terms of the Intelligencer.*—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

## BEATING THE DEVIL.

Two persons, warmly opposed to Bible and Tract Societies, were recently conversing together on the subject, and wickedly hardening each other against these and similar institutions which have for their object the good of souls; after much talk, one of them concluded thus: "*It beats the devil* how zealously engaged these Bible and Tract men are, after all, in prosecuting their plans to reform the world."

It is to be prayerfully desired, that the successful progress of these Societies may indeed "beat the adversary" in more ways than one.

At an anniversary meeting of the London Sunday School Union, the Rev. S. Kilpin remarked, that in catechising some children on the subject, "Thy will be done on earth as it is in heaven," the following were the questions and answers. What is to be done? The will of God. Where is it to be done? On earth. How is it to be done? As it is in heaven. How do you think the angels do the will of God in Heaven, as they are our pattern? The first replied, "they do it immediately." The second, "they do it actively." The third, "they do it unitedly." Here a pause ensued, and no other child appeared to have any answer; but after some time, a little girl arose and said, "Why, Sir, they do it without asking any questions."

## THE REFLECTING CHILD.

"What occasions that melancholy look?" said I to one of my young favourites one morning. He turned away to hide a tear ready to start in his eyes. His brother answered for him: "Mother is very angry with him because he would not say his prayers last night, and cried all day because a little sparrow died that he was fond of." At this the little mourner hastily turned around, and looking at me, exclaimed, "I could not say *Thy will be done*, because of my poor bird." I took him by the hand, and pointing to his school fellows, mark this observation, said I, from the youngest, only six years old; for it explains the nature of prayer, of which, perhaps, some of you are ignorant. Many persons repeat words who never prayed in their lives. My dear boy, I am very glad to find you were afraid to say to God, what you could not say truly from your heart; but you may beg of him to give you submission to his will, and you may try to forget the loss of your sparrow, and find another to supply its place; for that is what all wise persons do, instead of fretting and vexing themselves, they consider how to retrieve their losses by other means.—*Youth's Mag.*

## BOOKS FOR CHILDREN.

The friends of youth are informed that we have for sale at the office of the Religious Intelligencer and the Guardian, an extensive assortment of Juvenile Books, suitable for premiums for Sabbath Schools, and for children of private schools and families.

Christian parents and ministers have long felt the difficulty of distinguishing between the good and the bad, the *tares* and the *wheat* when purchasing books for children—knowing that it is far more dangerous to put an improper book into the hands of a child, than into the hands of a grown person. To avoid this difficulty and to prevent the necessity of reading every book before it is purchased, the subscriber has, with much care and pains, selected an assortment of books which are moral and interesting; comprising more than seventy different kinds, which are offered for sale at various prices, from 15 cents up to \$4 per dozen.

We have also at this Office, Tracts published by the American Tract Society, consisting of about 170 different kinds at 1 mill per page.

NATHAN WHITING.

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